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TIENTSUNG NEWS

We have just received numbers 1, 2, and 4 (Jan. 12 and 26, and March 2) of Tien Feng for 1959. We have not as yet had time to give them more than a cursory glancing through, but can report a few items of interest. The use of the cheap gray paper continued through January, but the March number was again printed on a better quality white paper. The four pages of pictures in each number are now almost entirely given up to pictures of industrial production. Some of these are taken from the secular press, and others represent church people at work - one shows Secretary Kiang Wen-han with two others, all having old-fashioned Chinese mattocks in their hands, hoeing a field. There is a page of Christmas pictures in the first number: one shows a church in Hofei being decorated in preparation for the Christmas service, with one man on a step-ladder hanging decorations, and others standing around below--presumably telling him what to do! Then there are two pictures of a candle-light service in a Hwangpoo church in Shanghai, one showing a robed choir of 25 or 30 voices, and the other showing a crowded congregation in the act of passing the light from one person's candle to the next.

There are not many items of news of church activities. I note one, however, of interest because it is said to have taken place in the Foochow Anglican Ts'ui Hsien T'ang, an indication that denominational names have not yet been entirely discarded. This item tells of a service on October 12 for honoring aged members of the congregation, of which there were 30 present between the ages of 60 and 90. At the following Communion Service, 40 partook. A Nanchang news item states that the five churches there (Methodist, Episcopalian, Adventist, C.I.M., and Little Rock) are now united, and celebrated Christmas together. 16 persons were baptized on Christmas day in the Luho church (Kiangsu, near Nanking).

The churches in Kweiyang were unified by an action taken on December 3. This action "abolished all previous church names and organizations, and set up the Kweiyang City Christian Church, unified finances and personnel, and set up a unified governing committee. All outside relationships will be taken care of later by this unification committee." This concluding sentence is very indefinite, but seems to indicate that organization beyond the local level was still very unclear. The Methodist and C.I.M. churches in Hsuanch'eng, Anhwei, united on January 25.

The church in Chaoan, Fukien, had a Chinese New Year service on February 8, which, it is reported, began with the singing of Hsin Hsuan Ko (#399 in Hymns of Universal Praise, Newton Chang's The Grace of God Unbounded Is, with music by Ernest Yang).

Most of the contents of these three numbers is political. A long article on Communes is reprinted from the People's Daily. But much of it is also specially written for Christian consumption, and this we shall attempt to describe and analyze in the next number.

Published bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

COMMUNE ORGANIZATION

An article in "Financial and Economic Research" for December 15, 1958, discusses the problems of commune organization from the standpoint of one particular commune, that which covers the whole hsien of Chaoyuan, Heilungkiang. Most communes are smaller than that. This hsien is divided into 15 work districts, and 39 hsiang and chen, and has a population of 260,000. The management of this whole labor force is on four levels: the hsien as a whole, the work districts, production brigades, and production teams, with the last named being the basic labor unit.

Payment to all workers is in four parts: Food, clothing, cash allowance, and various fringe benefits (These include free medical treatment, utilities, heating, marriage, child-birth, funeral and other welfare subsidies.). Food is not the same for every one. Three classes are referred to. Nothing is said about who gets first-class food, or how good it is, but second class food is at the rate of ¥18. per month, and it is only members of the hsien committee, doctors, professors, etc. that are entitled to this. Third-class food goes to the rest of the population, but even here there is a difference. Cadres and factory workers get a ¥12. rate, while peasants, residents, students of universities and middle schools, and inmates of homes for the aged get a ¥9. rate in the city and a ¥6. rate in the country. Children in primary school and younger get a slightly lower rate.

The clothing supply is as follows: One suit of summer clothes, one suit of spring clothes, one suit of cotton padded clothes, two pairs of cloth shoes, one pair of cloth sneakers, and one pair of cotton-padded sneakers a year; one overcoat every four years; and one set of bedding every eight years. The cash allowance ranges from ¥20. per month for hsien committee members down to ¥4, 3, or 2, for the three grades of peasants, and 50¢ a month to primary school students. The items included in fringe benefits are free to all, but are evidently rather nominal in amount, as the annual estimate for this population of 260,000 is given as follows:

Food	- 19 million yuan	Allowances	- ¥5,400,000
Clothing	- 15 million yuan	Benefits	- 270,000

The income is evidently far more than enough to cover these expenditures, for it is estimated that the income from secondary occupations alone will amount to 50 million yuan, and in addition to that the grain output is estimated at 272,000 tons. What is done with the surplus is not stated.

In regard to living quarters, the following description is of interest: "On November 7th this year (1958), the Chaoyuan hsien People's Commune rearranged and reassigned living quarters according to the organizations of production. The mass removal was completed in two days. On these two days I stood on the streets watching carloads of wardrobes, trunks, pots, pans, china, and luggages rushing in all directions. Such a large-scale adjustment of dormitories might send people from places they were familiar with to a completely new surrounding. Some people had to move out from a spacious place to stay temporarily in small rooms. But I have heard not a single grumble."

The writer admits that conditions are especially favorable in Chaoyuan, with a larger per capita amount of arable land than elsewhere, so that the level of production per person is even above that of the well-publicized Weihsing (Sputnik) Commune. But even so, he thinks that the larger unit has proved its economic effectiveness. He well describes this whole organization as "a major change of social life."

MISSIONARY NEWS

Gus Borgeest, the Quaker missionary whose rehabilitation project on Sunshine Island near Hong Kong has been referred to previously in these columns, reports that at the end of 1958 there were 18 men, 16 women and 35 children living on the island. His financial report is less encouraging than previously - he has had to run into debt, and doesn't know how he can keep going. His address is P.O. Box 1058, Hong Kong.

Catholic Archbishop Theodor Buddenbrock of Lanchow, expelled from China in 1953, died in Germany on January 18 at the age of 80.

The Asia Committee of the Conference of Missionary Societies in Great Britain and Ireland

is considering preparing a book on the present situation of the churches in China. At a meeting on March 6 they invited suggestions in regard to the contents and possible outline of such a book.

The April C.M.S. Newsletter, written by Max Warren, is devoted to the subject "China and the Church Victorious." He recommends the reading of C.P. Fitzgerald's Flood Tide in China, as well as other books some of which have been reviewed in these columns. Speaking of the situation in China, he makes this penetrating remark: "There is a disconcerting amount of evidence that some at least of our fellow-Christians are having to suffer in body and mind, not because they are disciples of our Lord, but because of their past associations with, and perhaps, enduring affection for us, their fellow-disciples in the West."

CHURCH NEWS

The Kiangsu Province People's Congress last October elected Dr. Wu Yi-fang, former President of Ginling College, as one of the Vice-Governors of the Province (there are eight in all), and also as a Kiangsu representative to the Second National People's Congress. Catholic Hu Wen-yao was also elected to the National Congress. Shanghai elected to the National Congress Bishop Robin Chen, Y. T. Wu, Dr. James Shen (Shen K'e-fei), and Dr. Yen Fu-ch'ing (Christian layman, formerly head of Yale-in-China Medical School). Hopei Province elected Madame Li Te-ch'uan (General Feng Yu-hsiang's widow), Tsinghua Professor Ma Yueh-han, and the well-known violinist Ma Ssu-ts'ung.

Religious News Service for April 8 reports from Hong Kong that travelers from the mainland have stated that the Communist Government is pushing the idea of a Chinese pope to head the National Catholic Church. The report goes on to say that there are now 35 bishops of the Catholic Church appointed without authorization of the Vatican. Apparently not all of these have as yet been consecrated, as the Catholic Mission Bulletin for March (published in Hong Kong) states that there has been illicit consecration of five more bishops, bringing the total to twenty.

The Liberation Daily of Shanghai for Nov. 8, 1958, had a long article about Catholics in the Shanghai area. During the past year the entire body of Catholic clergy, over 300 sisters, over 4,000 Catholics, and more than 1,000 Catholic youths had taken part in political study groups. "They thoroughly unmasked the reactionary political nature of the Vatican." The writer was apparently himself a Catholic, for further on in the article he says, "We, the Catholic circle in Shanghai." According to his report, "the broad masses of Catholics rejected their blind obedience to the Vatican, and pledged themselves to cut off all relations with the Holy See."

GENERAL NEWS

A series of translations from the Tsinghai Daily of Sining and the Kansu Daily of Lanchow for October-November, 1958, shows that a systematic anti-religious campaign was being carried on in that western region, primarily against Islam, but one article is against Lamaism. It is apparent from these articles that there has been widespread rebellion against the Communist government in the Mohammedan areas of Tsinghai and Sinkiang.

The economic problems of commune organization are a frequent subject of discussion in recent Communist magazines. According to several of these articles, Socialism and Communism are distinguished by the following principles: Socialism--From each according to his ability, to each according to his work; Communism--From each according to his ability, to each according to his need.

Two very extensive purges were carried out in the provincial governments of Liaoning and Shantung last October. In each case the governor of the province was among those denounced and demoted or dismissed. In Shantung the Secretary of the Communist Party delivered a report charging the governor, Chao Chien-min, with six errors, chief of which were "parochialism, dispersionism, and rightist opportunism." He and his friends were all removed from office, and the Secretary who made the report, T'an Ch'i-lung, became the new governor.

On November 3, 1958, the Peking People's Daily practically admitted that the backyard iron furnace campaign had been a failure, especially in regard to the quality of the iron produced. "Much of the pig iron now produced has a high phosphorus and sulphur content."

The Library of Congress Photoduplication Service has microfilmed a total of 16 Chinese magazines of the pre-Communist period. Among these are the following from our Christian colonies: The Lingnan Journal 1929-1951 complete \$44.00; The Nanking Journal 1931-1941 \$26.00. The Yenching Journal of Chinese Studies 1927-1951 \$98.00. Still in process of microfilming are the mimeographed translations put out by the American Consulate-General in Hong Kong: Survey of the China Mainland Press, from November 1950 on (running about 40 pages a day); Review of the Hong Kong Chinese Press, from June 1947 on (from five to eight pages a day); Current Background, from June 1950 on (these are more occasional, giving background material of more permanent value, sometimes compiled in Hong Kong); and Extracts of China Mainland Magazines, from August 1955 on (translations of magazine articles). Such important Chinese newspapers as the People's Daily, the Kuangming Daily and the Ta Kung Pao, all of Peking, are also in process of being microfilmed. Prices on these have not yet been announced.

The Asia Society (18 East 50th Street, New York 22) has a bibliographical pamphlet covering Chinese literature and fiction, compiled by John Bishop, and a Bibliographic Review of Chinese History by Charles Hucker. Single copies of each are available without charge.

A Hong Kong report states that 45,000 Cantonese have been deported to other parts of the country to the labor front. And the Chinese Youth Magazine of Peking for January 4 confirms this policy by a similar report: "By mid-December, 1958, over 15,000 boys and girls from Honan and Hupeh provinces had gloriously left their home towns and proceeded to take part in construction in the frontier areas of Sinkiang, Tsinghai, and Kansu. The Tsinghai Daily for October 21 states the 600 dependents of these pioneers have now arrived. It admits however that there is a good deal of dissatisfaction among them. Many wanted to return to their native province. They wrote letters to their families stressing the backwardness of Tsinghai, and thus many of these were unwilling to come.

Chinese musical instruments are being adjusted to the tempered scale. An exhibition was held in Peking during February showing tempered scale flutes, mandolins, etc.

Peking Medical College (the old PUMC) and many others now include in their curriculum courses on the Chinese materia medica and on acupuncture.

A March news item from Peking describes the general study-work program in the schools as follows: "In full-time schools, the primary school students from the age of 9 up begin to take part in limited manual work, in general not more than 4 hours a week. In middle schools, students do manual work 6 hours a week in the junior grades and 8 hours a week in senior grades. In universities and colleges, every student works a total of 2 to 4 months a year."

In the Kilien Mountains of Kansu there is a large amount of ice and snow that melts in July and August, too late to be useful for irrigation. Now 3,000 people have gone up into the mountains to make it melt earlier, in May and June. And how will they turn this trick? By spreading black material on the snow and ice, to absorb heat from the sun. Sounds possible.

Thousands of hectares of desert land in the Djungarian and Tarim Basins of Sinkiang are being sown with tree seed from airplane and from horseback. One horseman can cover ten hectares a day.

The regimentation that takes place in communes makes it possible to increase vastly the number of local militia. Thus it is reported that Szechuan has 30 million militiamen, Shantung, 25 million, etc. And on the other hand, the Communist organization makes it possible to use the regular army in industrial work. A Peking report of January 13 stated, "Members of the ground, naval and air forces of the Chinese People's Liberation Army contributed 59 million man-days of voluntary labor to different branches of construction work in the course of last year."

A PRAYER,

used daily in prison by a bishop of the Church in China (quoted by Max Warren)

O God, give me strength to live another day. Let me not turn coward before its difficulties, or prove recreant to its duties. Let me not lose faith in my fellow-men, keep me sweet and sound of heart, in spite of ingratitude, treachery, meanness. Preserve me from minding little stings or giving them. Help me to keep my heart clean and live so honestly and fearlessly that no coward failure can dishearten me or take away the joys of conscious integrity. Open wide the eyes of my soul that I may see good in all things. Grant me this day some new vision of Thyself, inspire me with Thy spirit of joy and gladness, and make me the cup of strength to suffering souls in the Name of the strong Deliverer, our only Lord and Saviour Jesus Christ.